A godly exhortation,

by occasion of the late iudge-

ment of God, shewed at *Parris-garden*, the thirteenth day of IANVARIE: where were assembled by estimation, aboue a thousand persons, whereof some were slaine; & of that number, at the least, as is credibly reported, the thirde person maimed and hurt.

Giuen to all estates for their instruction, concerning the keeping of the Sabboth day.

By Iohn Field *Minister of the word of God.*

Exodus 20. 8.

Remember the Sabboth day to keepe it holie &c.

Exodus 31. 14.

Ye shall therfore keepe the Sabboth, for it is holy vnto you: he that defileth it, shall die the death: therefore whosoeuer woorketh therein, shall be euen cut off, from among his people.

Published by Authoritie.

GOD IS MY HELPE. PSAL. 121.

AT LONDON;
Printed by *Robert Walde-graue*, dwelling, *without Temple-barre, for Henry Carre* in Paules Churchyard. 1583.

TO THE RIGHT honorable, the Lorde MAIOR, OF THE CITIE OF London: & to the worshipfull M. WILLIAM FLEETEWOOD Esquire, Seruant at the Law, Recorder of the honorable Cite of London; and one of the Queenes Maiesties Iustices of Peace and Quorum, within her highnes said Cite and Counte of Middlesex: and to the worshipfull Aldermen of the said Cite, I say, wisheth increase of grace, and continuance in the blessed truth of God to the end of their liues. Amen.

You will perhaps maruell (right honourable and worshipfull in Christ) that I taking occasion to speake somewhat, by this late and featefull example of Gods iudgement: do dedicate this pore & suddain labor vnto you, as though it should more concern you then others. I professe that I do it aduisedly, and my reason is, because it most concerneth you, & such as are in authoritie. For who are more specially bounde to looke vnto the obseruation of the Lawes of God, then the magistrates, who are set vp as conductors and leaders of the people, by the ordinance of God? And although you may say that this thing happened out of your iurisdiction

a where-

whereby you might seeme to be clear and yet for-
asmuch as they that resorted vnto this prophane
spectacle (and were iustly punished, with their
owne transgression) were of your citie, & you did
not refraine them being vnder your commande-
ment: this transgression must needs also reach
to you. Is it not a lamentable thing, that after so
long preaching of the Gospell, there should bee
so great prophanation amongst vs: that Theatres
should be full, and churches be emptie: that the
Theatres should be replenished, and the places of
holy exercises, left destitute? I write not this sim-
plie but in respect, and by comparison. For I
know that Churches (thanks be to God) are fre-
quented: But vvhat is that, in respect of the mul-
titude? Vvhy should not holy places, in respect
of their holy exercises be more frequented, then
these places of abuse, that vndoubtedly prouoke
Gods heauy displeasure? For admit that the thing
selfe vvere a recreation, lavvfull by the vvorde
of God: yet vvho vvill graunt it vpon the Lordes
Sabboth? vpon that day of rest, vvherein our ex-
ercise should be in spirituall and holy vvorkes. If
you say that this thing belongeth, not vnto you:
because that Parris garden, is out of your iuris-
diction: yet vvhy are these men suffered to bring
their Beares into the citie, that thereby they may
gather your company vnto them? vvere duety
in you to hinder their, and to take order, that
none of the citie should repaire vnto such places:
Nay further, you ought to prouide that at the
time, when by the law of the lande, all are com-
manded to resort to publique prayers and preaching

of the word of God in the church, the same word may be also expounded vnto them. So should you both keep the people committed to you of God vnder her maiesty, frō wicked abuses of the holy Sabboth, which prouoke his wrath against the Citie, and also procure them to be godly encreased, to their increase in all obedience to her maiestie and to your own authority. But I would to God your selues were not examples of this disorder. For if there be any market or peace of Fayre falling out vpon the Sabboth, or on the festerdays afore, any other nyumph, shooting, or shew of actiuity to be shewed in, you spare not to do it lesse vpō this day, then vpon any other. And though preachers haue cried out frō time to time, for the reformation of such prophanations, yet there hath been litle or no amendment at all. But I beseech you, euen in the bowells of Christ, as you haue receiued the glad tidings of your saluation, & do make profession of mo learned mouth at length to put in practise the vnprofitable hearers of the worde of God any longer, nor dull beholders of Gods iudgements, feeling that your eares when God crieth [illegible] cleane so deafe, that their sound goeth not onely throughout the land, but also euen throughout the whole world, least you be made also to feel them. God hath spoken to vs many waies, his louing countenance hath appeared by this long & lingering visitation, both here and elsewhere: by this vnseasonable wether, and by this present iudgement, that is yet so green and fresh in memorie. I am sure if you lacke any necessary helpe and assistance, for so good and godly

ly ouerthe, you may be, and shall be supported to the vttermost. But hitherto neither the worde of God by the ministery, and voice of the preachers: the godly and noble admile of their honours, the vnspeakable treasure, & comfort of your soules, your Citie, and all your wiues and children, nor the sundry iudgementes of God following one another, and threatning more to come, could yet bowble to stirre you vp to any such worthy duetie in this behalfe, saue the Lorde no doubt reserueth it at your handes. Wherefore I beseech you in the bowels of Iesus Christ, earnestly consider what belongeth vnto your peace, and according to the places wherein God hath set you, be vigilant and diligent for your owne good. It shall be no publike vse others diligence shall be yours, many disorderes shall be stopped, many ignorant & erring soules shall be instructed and reclaimed, God shall be serued, your prince better honored, your estates bettered, & euery one mayed to leade a happy quiet life vnder the heauenly blessing of the Lorde. The Lorde establish your hearts in his feare, and giue you a sweete feeling and taste of his exceeding mercye, that with ioye and gladnesse you may discerne his [illegible] and be [illegible]

Fare you well the eighteenth of January. 1583.

Your humble and bound in Christ

John Feild.

The Lord Iesus open our hearts, and giue vs true vnderstanding, that we may feare his iudgements, & profite vnder his hand, to turne from our sinnes: till faith and assurance be wrought in our hearts, of that euerlasting kingdome, which he hath freely by his owne bloud purchased for vs. Amen.

THere is no man (will deny, as I suppose (dearely beloued in Christ) but the more a man hath receiued of ꝑ graces and gifts of God the more is ꝑ bound by duety vnto his obedience. And surely if this be true of al (as it is most certaine) then of al others, hath this little Iland as a garden of the Lord, beenbecked & garnished with sundry moste gracious and excellent gifts, whether we respect those that are temporall or spirituall, that the Lord might worke in vs, both duetie and thankfulnes. For concerning both these, wher should I first begin? I might reckon them al vp, beeing so infinite both in the one & in the other. And first concerning temporall giftes, what is it, that in his rich mercy, either

for ỳ sustentation & maintenance of this life, or for other earthly commodities & pleasures that he hath not bestowed vpon vs. He hath set vs, as it were in the paradise of the world, where euen within our selues wee haue all good and necessary thinges: he hath giuen vs the fat of the earth, & ỳ dewe of heauen: he hath made ỳ earth fruitful vnder vs, and the heauens beneficiall aboue vs: we haue corne, wine, flesh, & fishe in great plentie: ỳ beasts of ỳ earth, & the foules of ỳ aire are ours: we haue Golde, siluer, Copper, Tinne, Lead and Yron, with other commodious mettals in al plenty. Ouer and with these earthly commodities and all the rest, he hath giuē vs publique peace, protection & quietnes. Euery man enioyeth his wife, Children, Goods, Cattell, & possessions. Euery mā sitteth vnder his owne vine, and heareth the voyce of his children in the streetes. Our yong men and our maydens, reioyce in publique places, and the noise of Musicke is heard in our assemblies. We drink in Bowles of golde, and in cups of siluer: our heades are annointed with sweet ointmentes, and our faces are cheerefull, because our

hearts awaketh. Our princes sit in the
gates, and our nobilitye rule in Charri-
ots & Coches. The voyce of mourning
is not heard amonge vs, neither hath
sorrow & feare dismayed vs. Our weapons
are turned into goodly harnesse, and Li-
ons and lambes do play together with
out hurting one another. As for spirituall thinges pertayning vnto
vs, they are infinite: how shoulde I gine
due thankes for them? God hath giuen
himselfe vnto vs to be our God, and hath
chosen vs to be his people: he hath giuen
vnto vs his sonne Iesus Christ, & with
him, all other good thinges, necessary for
our saluation: he hath geuen him to vs
his enemies, to take our nature vppon
him, to die for our sinnes, & to vndergo e-
uerlasting damnation, to deliuer vs from
the power of the deuil, to make vs free
of the kingdome of heauen, to make vs
sonnes & heires of God, & coheires with
Christ, to make our bodies temples of the
holy ghost, & our soules his habitacle. He
hath geuen vnto vs his holy spirite, to
comforte vs, to leade vs into all truthe,
and to make vs partakers of his glorye.
And that we might be assured of these
and all other benefites which belonge vnto
our saluation, he became a man like vnto
vs (the nature of sinne excepted) that he
might be a mediatour betwene vs and his
father. And that he might be able to
helpe vs, he hath all power in heauen
and

bzake

bowled the chayres of death: and set Hell
a scorne with glory, nothing a shewe of
all his enemies, and giuing giftes vnto
men. For all this hee wrought for vs,
and for our redemption, that hee might
be a peculiar people vnto himselfe: vpon
whome he might poure forth the wholo
riches of his mercy. And in deede vpon
his Church, what is there that he might
haue wrought more for her, that he hath not
done? Hee hath purged her by his owne
bloud out of her bloud, and washed her
with his righteousnes. He hath set her
a place in the highest heauens, & giuen
thanes her to triumphe ouer all her ene-
mies. Hee hath forgiuen her her sinnes,
and he hath her with spirituall ioye, and
peace that passeth all vnderstanding: he
hath giuen her the Gospel, the keyes of
the kingdome of heauen, the riches of his grace
are fully reuealed to her. For the peace of man,
concerning the kingdome of heauen, as the pen-
alone, what God hath done for his peo-
plein olde times and ages: hee did much
for his people in Egypt, but he hath
done more for vs. He did much for them
being in bondage: but hee hath done
more for vs, he did much for them when

he

ye make so many kings to fall aside (yt
when yee brought thē to the land of pro-
mise) but yee hath done more for vs. He
hath ouercome a mightier aduersary, & made
greater kings to bow vnder his feete,
and brought vs to a larger inheritance,
which can neither wither nor perish. He
feed them with Manna, that corrupted,
(when they transgressed the cōmaunde-
ment touching the Sabboth): but he part-
ed vs with himself, that our corruption
might be put off, and we might bee clad
with immortality and euerlasting glo-
rie. The Iewes were ye people by a con-
ditionall couenant, yt if they in their o-
bedience were the apple of his eye,
and signet of his seale, to whom he gaue
peculier blessings: and yet because they
were vnchaunged, and like to lose the end
of their vocation, that some were by
reason of their vnbeliefe in the promises
that were made to Abraham and the rest
of the Patriarks, to them he was vnfa-
thefull: but we are his people accepted, assu-
red in a sure couenant, sealed in ye blood
and obedience of Iesus Christ, the end of
all the promises, whose saluation is now
wrought and performed, if we be in vs e-

ing in him, if his glorious grace and mer-
cy haue not appeared in vayne vnto him?
What could the Lord haue done more for
his people that he did for them, & yet Esay
the Prophet vpbraideth them of their in-
gratitude, so many excellent benefites of
God being bestowed vpon them: I will sing
to my beloued a song of my beloued touch-
ing his vineyard. My beloued had a vineyard in a
very fruitful hill. He digged it, and gathered out the stones of it, he planted it with
the best plants, he built a Tower in the midst
of it, he made a winepresse therein, he looked
that it should bring forth grapes, but it
brought forth wild grapes. O inhabitants of
Jerusalem, and men of Iudah, iudge (I pray
you) betwixt me and my vineyard. What could
haue been done more to my vineyard, that I haue
not done vnto it? Wherefore when I looked that it
should bring forth grapes, why did it bring forth
wild grapes? And now will I tell you what
I will do to my vineyard. I will take away
the hedge thereof, and it shall be eaten vp. I will
breake downe the wall thereof, and it shall be trode
vnder foote. And I will lay it waste. It shall
not be cut nor digged, but there shall come vp
briers and thornes. I will also command the cloudes
that they rayne no rayne vpon it. For the

Esay. 5.

Wan se how ỹ Prophet setteth forth the large liberality and goodnes of God towards his people and again their vnthankfulnes, with those iudgmēts that it drew vpon thē. The benefits no doubt that God had bestowed vpon them were excellent, but their abuse was likewise intollerable: therfore for the one, there is threatned the taking of them away, & for the other, great horrible punishmēts he would bring vpon thē. He taketh his occasion, from a plain parable, because it should be vnderstood: leaning downe to their capacity, euē as our saviour Christ did in his documents and instructions. And yet I suppose he could have soared as high in the clouds as any other. So *Paul* vsed similitudes taken from husbandry, from building, from running, from fighting and such like. *Moses* in a plaine stile applieth himself to the capacite of the rude people, in the highest history that euer was written, concerning the creation of ỹ world. This is against his beloued, his spouse and Church, euen to his beloued the spouses friend.

1. Cor. 14. 11. 19. Iohn. 14. 15.

The situation of this vineyard was in an open and fruitfull place: It had a no-

table

table tower in it, to defende it; it had a hedge rounde about it, and a Wynepresse in it. Theese were rare and excellent benefits, yet in stead of grapes, it brought forth wylde grapes. The like in every respect agreeth with vs. He hath geuen vs a lot in a pleasant and good place, wherein he might haue set vs in one more barren. He hath mercifully planted his vine yat be amongest vs, he hedged it about and built a tower of defence, and a wine presse in it, to gather the fruite of it: this was not done by our owne arme, nor by our owne election, but in his good mercy. And as he waited for fruit, in great patience before his iudgements were executed, so he hath waited vpon vs theese many yeeres: he lies looking to that tree mentioned in the Gospel, which long time had beene plucked vp by the roots, had not he in a wonderful patience expected our conuersion & better fruits. But although it was all with them, it is not so with vs, they brought forth wylde grapes, but ours are scarce grapes: They were laded with many sins, but ours are multiplied as the sand of the sea, & as the drops of heauen. We are come to the voyage of the twelfe, set

en mischief, and growing to worse and worse, iniquity, as our Saviour saith, is multiplied, and the nearer he hath approached vnto vs, the farther of both the world flye from him. It is so laden with sins and abhominations, that euen as in a shipwrack, when a ship is left to the windes to be tossed, and without a gyde, it must needes be drowned: Euen so must this tottering world runne to vtter destruction. Onely they shall be preserued that walke with God, to beleeue his promises, & to feare his iudgements: they shall be pictured that are his, of all times: whom he hath loued, chosen, called, iustified, sanctified and saued, in Iesus Christ his son. These shal not abuse his patience, but tremble at his iudgements, and be careful to walke in all dutiful obedience. They shal make haste to mende him, when fire is come forth from him, but the wicked shal scorne his wonderful and merciful long sufferance, to their owne destruction. Because hee cutteth not downe the tree at once, seeing hold by the prayers and humiliations of his seruants, that in contrite harts bow down before him: the wicked insolte and

Exod.5. &c. Exod 17. Num.21.31. care more encouraged, and as it were flesshed in their sins and wickednes, rise to dispite him, (as Pharao & other tyrants did) vpon whome yet he brought at last such a sudaine destruction. And yet the greatest Oakes are broken downe with a litle blast of him, & y highest buildings can not stande if he doe but shake them. For he is iust, euen as he is mercifull, & he loueth iustice to punish the wicked, & to maintain the godly. If the thrones of earthly Princes must stand vpon these pillers, no doubt the throne of y highest, that is iudge of the whol world must be founded therevpon, y as the Prophet saith

Psal.11. *He may do iustice, and shew mercy & iudgement vpō the earth.* So be made *Amalecke* an exāple of his wrath, *Cusan* the King of *Aram*, Sebon of the *Amorites* and *Og* of *Basan*, so he met with *Eglon* of *Moab*,

Iere.9. Iudg.3. Iudg.4. Iudg.7. slaine by the hand of *Aod*, and also with the army of *Iabin* king of *Asor* that had oppressed *Israel* by the space of twenty yeares. *Gedeon* was his hand against the *Madianites*, and though *Oreb* and *Zeb* fled away, yet they were after wardes taken & killed. The Paines of the *Philistines* though they were many and mighty, and

thought

thought them selues in safety and assu-
rance in their Temple of Dagon: yet his
hand found them out, and in mocking of
Sampson: they lastly receiued a iust iudge-
mente to their iniquity. What
should I speak of Saul and Agag, of Iuge, Iudg.17.
Goliah, of Ahab, of Hazael, of Senacherib, 1.Sam.15.17
of Balthasar, of Antiochus, Herod, & al the
like: because they were cruell, were they 1.King.20.
exempt from iudgementes? No no, he
found them out, and he will finde out all 2.Kin.6.7.1.
his enemies. He will strike them vppon
the hearie scalpes, and their cheek bones
shall be broken, he will bow their backs,
and his iudgements shall declare his iu-
stice, from generatiō to generation. The
liues of the wicked are not in their owne
hands, but the godly are the cause of their
prosperity. Those from whom they seeke
to take life, goodes, and limmes, are in
cause, that they liue & are spared for a time
in the world. And hereby as God calleth
his to repentaunce, so he hardneth & God
lesse in their sins, that he may be glorified
in his iuste iudgements. But where are
the wyse to mark these things, & to make
their profit of them? Who taketh a note
of his iudgementes, that we offend against our

vnthankfulnes, that we might be moued
to repentance? Our benefits haue beene
greater, thē euer were bestowed vpō any
nation excepting neither one or other: &
do we walke worthy of them? Is there
thankfulnesse in vs, to returne vnto him
the praise of his mercies. He hath giuen
vnto vs his worde, which is an incom-
parable iewel: in respect of which the
Psalmographer saith: He hath not dealt so
with euery nation but do we bring forth
the fruites of it? May not we rather
tread it vnder our feet, as it were in dis-
pite of the author of it? Is it not a lan-
terne vnto our feete, without which we
must straye? And is not the lode of the
stone, without which wee must marue
and yet who doth either seeke vnto it, or
feele the sweet comfort of it? If the pro-
phet appealed to the inhabitaunts of Ie-
rusalem, and to the men of Iudah, to iudge
this cause, beeing come to an issue, in the
assurance of it, committing it euen to the
selues: shal not our owne mouthes, in the
testimonie of our owne conscience pro-
nounce sentence against vs? Let vs seeke
his grace to late, and stay vntil his irre-
uocable sentence is passed. He that hath

eares ye heare let him heare, whyle God
speaketh vnto vs. Ye that might haue
been both iudge and accuser, will haue vs
both to iudge and accuse our selues, that
we may vnderstande, how greatly we
haue displeased him. And if our consci-
ence pronounce against vs, is not God
greater then our conscience? If our blind
heart condemne vs, is not God greater
then our heart? We are wont to be par-
tial in our owne causes because our sen-
ses are dull to perceiue our owne iniqui-
ties: and yet he commeth thus to our sel-
ues to the end to driue vs to speedy re-
pentance. What is it, if our partialities,
though we would flatter our selues, and
could be so impudent to do it, that cannot
stay his displeasements, but euen as he tok
away y hedge of his vineyarde, shewing
him selfe a iust iudge, in being auenged
vppon their vnthankfulnesse, so he will
deale with vs. That which he hath buil-
ded amongst vs, he will ouerthrow a-
gaine. That which he hath compassed a-
bout from forrein forces, from oppression
of enemies, to keps out brutishe beastes,
if he might haue receiued a large croppe,
he will lay open and waste. Who will

and tower; shall be ouerturned within, beasts, dogs and hogs without shall fall vpon it, deuour and trample it vnder their feet. One stone shal bruise another, and the clouds shal not raine, to make it fruitfull but to make it rancke with thornes & briers. O England repent, thou that hast tasted of so many blessings, and yet hast prouoked God with so many sinnes. O London repent, thou that hast sit as a Lady & Queene ouer thy neighbour Cities, to whō the Lord hath giuen besids temporal blessings these precious iewels: sending thee many messengers to warne thee, to preach vnto thee, and to comfort thee: but thou hast not regarded the day of thy visitation. If thy hedge be taken away, if thou be laid open and waste for thy horrible sins. If the Lord plant his vineyeard in an other place, a more fruitful soyle: what shal become of thee? Is God more bound vnto thee, then he was vnto his own people? hast thou any greater priuiledge, then they who were once so precious in his sight? And if he spared not them, will he spare thee, that doest passe them in all abominations? they regarded not the holy commaundements

wonted of God, to keep them and observe them, no more doe it then. They were Idolaters & followed the Gods of the Nations, every one rearing up an Idoll in his owne heart; and following his owne will; and so doest thou: thou art as farre from the true spirituall fellowship of God; belonging to such a maiestie; euē as they were. His precious name is prophaned & abused euery where, in swearing, forswearing, and lying; thinking, speaking and practising superstitiously & wickedly of it. And as for the Lords Sabboth, as in times past they did defile it, and not consecrate it to God, to cease from sin and to follow his will, but gaue him onely a ceremoniall outward seruice, defiled with following their owne willes; euen so doest thou. This day is the Sabboth of the lord thy God: that is to say, a day consecrated to his glory, wherein, all solemne assemblies of Gods saints should bee occupied in hearing his word, in giuing the[m] leisure to prayer, in receiuing his Sacraments, in meditating of his wonderfull workes, and putting in practise of holy duties: but the contrary wise, euen from the highest to the lowest, breake this Sab-

both of the Lorde our God, whither we
come or no not come to the place appoin-
ted: For if we come, we must with ple-
asure turne again from God, for our
sinne and vnbeliefes sake: without any
preparation of harte before: neither
there hearing, we heare not to make any
conscience: to learne our duetie to get vs
the knowledge: earnestly to mayntayne
holy doctrines: but come as they did to the
Prophetes temples, with many sacrifices:
hauing feasted & reuelled, & as they
did in their solemne sacrifice: we bow our
our heads like Bulrushes, and perhaps
giue to the poore: but put on the con-
tenance of sorrow, and our hartes are vnre-
mouued: but there is in vs no harte to
leade vs to repentance, nor hearty turn-
ing vnto our God: (Note some of the
sore the ministers, and the people then did
before the Prophetes, to heare the worde
preached, as some pleasant song: but as
they haue said they haue done, we go our
waies, & they passe through our iudgmets
& it would all be past away as a dreame.
And if these sins be found in all sorts of
our commers, what shall we thinke of
them that come not at all, who so euer

 come

carelessnesse, and prophanation dispise these holy assemblies, either following their worldly chaffaire & businesse, or else thinking that the Sabboth is well inough kept, if they giue God some little peece thereof; other some if they be idle following their pleasures, & wicked passimes with abgresdines: O Lord what shal become of these lose and sinful daies? How many prophane persons are ther in this realme, both in City and Countrey, that hauing taken a muster of all y holidaies in the yeare, vrge the keeping of them, and will lose no iot of time, y they may followe their hayne delights, & yet know not truely how to keepe one holy or Sabboth day to the praise and honor of God? Both in Sommer and Winter, they can finde occasions, to pereane themselues of spirituall comforte; either to run out into the country with their bowe and bottell: or els hauing all things to followe wicked exercises. Euery doore hath his Rake, and the streets ayeful of blazers of iniquity. There is gadding to al kind of gaming, and there is no Tauerne or Alehouse, if the drink be strong, that lacketh any cõpany: there is no Dicing house, Bowling

king alley, Cock pit, or Theater, ꝑ can be
found empty. Whole flagges of defiaunce a
gainst God, & trūpets ꝑ are blowē to ga
ther together such cōpany, will sooner pre
vail to all those places, thē ꝑ preaching of
the holy worde of God, the Catechizing
and instructing of Children and Ser
vaunts, can be to all Churches. Nothing
can stoppe them from the same: neyther
feare of danger, losse of tyme, corruption
of maners, infection of diseases, expence
of money, suspition of honestie and such
like. But to gether, where to they thold
come to the great joy and cheerefully, as
to the bankes of the rose, fleshing in a nue
net can allure or draw this, neyther their
owne necessitie, the fastenes and cont
fort of true doctrine, the reformation of
maners, the holynes and obedience that
by the grace of God, is wrought in his
Children, by such exercises: nor the hope
and assurance of selfe of fayth and salua
tion. Here take pence, five pence, a shil
ling or two a quarter of for their labor
duety, to maintaine the preaching of his
worde, is a great matter and a wonderful
burthen, much humming and hawing a
bout it: but pounds and hundreds can be

wel

well enough allowed, in following their least pleasures, though euery doze hath a paynter, euery gallerie maketh a pearcely stipend: though euery dog hath a collar, & euery Beare a paire, and euery cracke bring a great aduenture?

Here is no feare of infection, nor any inconueniences or discommodities that can let them. Is not this thinke you to keepe the sabboth? (as I haue sayd) Why in lawes of y land haue Godly prouided, that all y people of al sortes, shal repayre to y publique places of Gods worship, there to be taught and instructed in the wholesome word of saluation, & ther is a penalty set vpon it: but how this is looked vnto throughout the lande; I leaue it to them to consider that are wise and in authoritie. The Lorde blessed the sabboth daye, and sanctified it, because in it he rested from all the workes of his hands, that hereby we might learne, to rest from sinne and iniquitie, and consecrate our selues to his spirituall seruice. And this he instituted for mans commoditie, that al flesh might come to worship before his face: he gaue them double food in respect of this, that it might abide with them, and that none

might

might come out of their place, but might
rest in his prouision and prouidence. So
that it appeareth he would not haue the
people occupied in making prouision for the be-
last, to gather sticks, to tread the presse,
or to carry burthens, either vpon their
owne shoulders, or vpon their beasts.
The commandement for the obseruing
of it, is often set down in the Scripture
as nothing vnder. The seuenth day is the
Sabboth of the Lord thy God. Thou shalt do
no manner of worke in it, neither thou, nor thy
seruant, nor thy handmaid, nor thy cattle, nor the
stranger that is within thy gates. Marke ye my Sabboths, for it
is a token between me and you, that you may know that I am
the Lord that sanctifie you. Ye shall keep the Sabboth therefore,
for it is holy vnto you: euery one that defileth it, shall
surely be put to death: whosoeuer doeth any worke in it,
that soule shall be cut off from among his people.
Now to work, is to do the things of our
owne that are prophane or wicked: And
because these commandements of God are
morall, the equity of this commandement
belongeth vnto vs. Indeed there was
some thing peculiar to the Iewes, in re-
spect of the ceremonie, and the day: but
ther is yet a day to be kept, because inter-
missions from the trauails of this life,

are

are neceſſarie both for the ſoule and bo-
dye: that both the one and the other may
be prouided for, the ſoule to be feddе, and
the body to reſt, our ſaluation and our ſer-
uants (yea our very cattle) are to be fa-
voured in this behalfe, but vſe of this ſo
lemne conſecration to God. And therefore
the king of Niniue commanded, that
that ſolemnitie ſhould be extended euen
to the Oxe within the ſtalle, and to the
Aſſe in the ſtable, and to euery beaſt of
the fielde. Blaſted (ſaith Iſay) is the man Iſay. 56. 2.
that doth this, and the ſonne of that man
that layeth hold of this: Keepe that be
defile not my Sabbath, and keeping his hande Iſay. 58. 13.
that they doe not: If thou ſhalt turne thy
foote from my Sabbath, doe not thine owne
delightes in my holy day: If thou ſhalt
call the Sabbath delightſome, holie and hono-
rable, and ſhalt honour it, not in exerciſing
thine owne wayes, nor in performing thine
owne pleaſures, nor in ſpeaking thine
owne words: Then ſhalt thou delight
in the Lord, and I will cauſe thee to ride
vpon the high places of the
Earth, and feede thee with the poſſeſſion of
Iacob thy father: because the mouth of the
Lord ſpeaketh it.

So God ſpeaketh by the Prophet Ieremy: Iere. 17. 24.

also. Take heede vnto your selues and beare no burdens vpon the Sabboth day, neyther bring those thinges thro the gates of Ierusalem, &c. The prophets are very vehement in this behalfe: therefore our time craueth at the more, that haue made no regarde of these thinges. For we do more then beare burdens, not onely our carriers walke vpon vs with, but men be full vnkinde vnto vs in euery quarter, yea vnder thinges that are naught; and therfore the wrath of God, must needs be powred out against vs.

And yet God hath shewed vs within these fewe yeeres, many fearefull signes and tokens of his heauy anger and displeasure, and one iudgement doth euen ouertake another, and yet nothing can moue vs. He hath spoken to vs from heauen by Comets, Eclypses, and firy impressions, he hath set Starres in vnwonted places, & sent vpon the world, strange conpostes. He hath rumbled in the bowels of the earth farre and wide: and hath lefte the deepest and strongest foundations. The earth hath quaked at his presence, and the very creature hath fled from before his face. He hath opened the

windowes of heauen, and couered the earth with his displeasure. He hath made bare the rootes of the corn, and seede the soules with ours nourishment. He hath sent out the pestilence, and burning fier from before his feete, that they might walk and deuoure the inhabitaunts of the earth. Many men haue receiued those summons, to appeare before him, & to render account of their doinges. *They haue perished (as Iob saith) by the blast of his mouth, & by the breath of his nostrils they are consumed. By the roaring of the Lyon, and by the voyce of the fierce Lyon, and with the teeth of the Lyons whelpes, they are ground to pouder.* Iob. 4. 9. 10.

And yet notwithstanding al these iudgements and many more y I can not reckon vp, who turneth to the Lorde, who leaueth his wickednesse: and forsaketh the company of soles? Who is wise to vnderstand the plagues at home and the miseries that are abroad, that he may be prepared to a better kingdome? Who lo-keth to the keeping of the Sabboth, and considereth this fearful example, fallen out amongst vs.

But that it may be remembred the

better

better to doe vs good, that by ȳ parties of other, we may make our profit. I will set it down as plainly as I can, and as truly as can be gathered from the examination of those same common euidences, ȳ haue fallen out: leaving some circumstances that shal teach thee, that it was not the worke of any man, but the finger euen of God himselfe, to warn vs to turn and especially from these sinnes that we commit in that behalfe, for prophaning of the Sabboth, which are so horrible.

You shal vnderstand therfore (beloued Christians) that vpon the last Lords day being the thirteen day of the first month, that cruell and lothsome exercise of bayting Beares being kept at *Parris garden*, in the afternoone, in the time of common praiers, and when many other exercises of Religion, both of preaching and Catechizing were had in sundry places of the City, diuers Preachers hauing not long before also cryed out against such prophanations: yet (the more pitty) there resorted thither a great company of people of all sorts and conditions, that the like number, in euery respect (as they say) had not beene seene there a long time before.

Seeing

Seeing thus vngodly assembled, to so vnholy a spectacle and spetially considering the time: the yeard, standings, and Galleries being ful fraught, being now amidst their iolity, when the dogs and Beast, were in the chiefest battel. Lo the mighty hand of God vpon them. This gallery that was double, and compassed the yeard round about, was so shaken at the foundation, (yt it fell as it were in a moment) flat to the ground, without post or piece, that was left stading, so high as the stake whervnto the Beare was tied.

Although some will say (and as it may be truly) that it was very old and rotten and therefore a great weight of people, being planted vpon it then was wont: yt it was no mervaile that it fayled: and would make it but a light matter. Yet surely if this be considered, that no peece of post, bord, or stake was left standing: though we vrge it not as a miracle, yet it must needes be considered as an extraordinary iudgement of God, both for the punishment of these present prophaners of the Lordes day that were then, & also instruc and warne vs yt were abroad.

In the fal of it, there were slaine fiue

or

men and two women, that are come to knowledge, who they were and where they dwelled, to wit, *Adam Spencer* a Fellmonger, in *Southwarke*, *William Cock* and Baker, dwelling in *Shordich*; *John Bar-* son Clerke, of *S. Maries Wolnoth* in *Lombard street*: *Mathew Mason*, seruant with *Walter Garland*, dwelling in *Southwarke*: *Thomas Peace*, seruant with *Robert Tasker*, dwelling in *Clerkenwell*. The maydens names *Alice White*, seruant to a Hurlemaker without *Cripplegate*: And *Marie Harrison*, daughter to *Iohn Harrison*, being a waterbearer, dwelling in *Lombard street*. Where is to be considered in the quality and condition of these persons: whome God hath thus layed along amidest their vanitie, to bee an example vnto vs, howe contrarily these of such sorte are affected and disposed. But if these in the state of peace men had feared God, and in the hearing of Gods worde had vppon suche sorte Summons beene called to appeare before God: Yet had they lefte an vndoubted Testimonie, of their Religion and pietie vnto others. And therefore I doe exhort all men to take heede of such follyes. Let them learne alwayes

to

to be prepared for death, seing that death
is so certaine, though no man know of
the houre? If God have sette them in a
meane state, let them not followe rede
nesse, nor hunt after forth with pleas
ures, but seeke the best things and those
that are most precious. Let them learne
the comfortable worde of saluation that
may comfort them against poore nesse, and
other afflictions wherevnto we are sub
iect in this life.

And for seruantes. Let maisters, let
them better employed vpon the dayes
that are consecrated to holy exercises that
they may be free from their bandes and let
seruantes thinke it no bondage, to be
restrained from such vanities.

But where the worde is not preached
that is necessarie, that the maisters
being prophane themselues, the seruants
are trained vp in all prophanatie, the
seruantes will vndertake more labor, to
goe vnto their seruice vpon holy dayes
to goe to the Church seeke, and there
spring vp all corruptions and vnbeli
efe to be nourished. Rebelle seruantes and
vnmaisterly, that would haue called
them to a reckoning how they had spent

that day (as gods ministers ought to hau
non) and haue had an account [illegible] the
hadde learned, they might haue had h
cause to sorow, because they had pe
formed gods duties. But D you se
vauntes that feare God, returne fro
such thinges. Line to God faithfully
your vocation, thinke it a great mer
that in peace, you may possesse suc
bountie. Gon se in these fallen bef
you, and example to make you take be
ter thinges, that you may walke as
the light of God faithfully to doo you
duties: you se the vanitie of pleasure
that our life is but a puffe: to the en
you may learne alwaies to be in a re
dinesse. You haue heard that the fath
bringing his cattle alwaie thether, carie
it home againe dead, which came not
passe by chaunce but by Godes pro
pence.

Now helpe those that lacke thes
ches of sight with the fat of the Co
lerie, frangela [illegible] in mercy as
sures by God himselfe, it could not be
but in such confusion, there must nee
come great hurt to many, Gods man
sacred alwaie death, as if [illegible]

they

[illegible] Sanders, that died the same night,
[illegible] the three tymes after, the Lorde
[illegible] answered.

And we heare since, though we know
not ꝑ full nomber ꝑ many of ꝑ are dead
& buried, and namely one of vs a Dew-
cheron his wife that dwelt in *Limestreete*
hope being there left wounded, is nowe
gon with diuers others. Of all the multi-
tude there, which must neades be farre
above a thousande, it is thought by the
iudgement of most people, that not the
third persones escaped vnhurt: and by
some that haue made search, they affirme
that there were slayn hurt and maimed,
aboue one hundred and fifty persons,
some hauing their legs and armes bro-
ken, some their backes, their bodies be-
ing sore bruised: so that euery way into
the citie from that time till towardes
nine of the clocke and past, and specially
ouer *Londonbridge*, many were tarried
in Thamesstreete betwixt their frendes,
and so brought home with sorrowfull and
heauy hearres this lame trip-
ping.

They say also that at the first, when
the skaffolde cracked (as it did once or
twise)

fwise) there was a cry of fire, which
set them in such a madnes that
derfull, so that as destitute of their wits
they stod still, and could make no shifte
for them selues, till the Scaffold was
made euen with the ground.

But as in the execution of Gods iud-
gements we shall often marke the mira-
culous patience and mercy of God
towardes many euen so fell it out with
diuers of these, that when as they had
iustly deserued not onely to be hurt and
wounded, but euen to be killed: yet God
as a most merciful Corrector rather see-
med to haue shaken a rodde towardes
them, then to haue touched them. For a-
mongst the rest it is credibly reported
that there was one Woman that be-
ing in the Gallery, of them no one hurt
childe before her, leaped after herselfe
and yet thanked be to God neyther
both had any maner of hurt, so was it
with diuers others. But it should appear
that they were most hurt and in danger
which stood vnder the Galleries on the
ground, vpon whom both the waight
timber and people fel. And sure it was
a miraculous worke of God that

ons of those should haue escaped.

But here also God shewed his power, for one man falling downe into an hole: it had been some fatal hit pleased God that it was the meane of his deliverance, so as all things that fell vpon him, did not touch him, and by that he was preserued, where two of the other, were slaine of either side of him.

Now what we haue to learne of these iudgements sufficiently hath beene told thee before and therefore for a conclusion I beseech all Magistrates by the mercies of God in Iesus Christ, that by this occasion, they take good heede to looke to the people committed to their charge, that they take order especially on the Sabaoth dayes that no Citizen or Citizens seruauntes, haue libertie to repaire vnto any of those abuse places, that albeit the place be without the Citie, and by that meanes, they haue not to deale with them, yet that they keepe their Wiues out, and their straggling women in, that they may be better occupied. And as they haue with good commendation so far preuailed, that vppon Sabaoth dayes these Heathnishe Enter-

Iudes and *Stages* are banished, least by
pleasure vpon to fulfill the wanton will,
then they may be vtterly rid and taken
away. For surely it is to be feared, be-
fores the distraction both of bodys and
soule, that many are brought vnto, by
frequenting the *Theater*, the *Cabin* and
such like, that vnto vngodly places will
likewise be cast downe by God himselfe,
o being vpon both with them a huge heape
of such contemptuous, and prophane per-
sons vtterly to be killed and spoyled in
their bodyes. God hath giuen them as I
haue heard many faire warnings al-
ready.

And as I praye Magistrates, so I be-
seche Ministers, my faithfull brethren,
that they performe this faithfull worke
that God hath committed vnto them, that
they call vpon the people more earnestly
to keepe the Lords *Sabbath*, and that they
employ themselues in teaching, exhor-
ting and Doctrine, in Catechizing and
training vp their people s youth, y they
may know to detest such corruptions:
that being occupyed in such holy exerci-
ses, they may be their crown whom they
shall win to Christ s to this obedience.

And

finally I beseech you my brethren all of what estate or condition so ever you be, Faint not in the happy course of the Gospell so freely and in so great mercy offered unto you. Love the assemblies of Gods Saintes, that you may see the hope and assurance of a better life. Be ashamed to follow vanities which when you have fedde your selves with as full as you can, can worke nothing in you but lothsomnesse, vexation, and sorrow of spirit. Pleasures are like unto sweete poysons, when they sweetenesse is past, they worke the tortures and torments. Keepe the Lordes Sabbaths. If you be Maisters be patterns unto your servants of diligence in hearing, and of true godlynesse in putting holy doctrines in practise. If you be servantes endeavour to serve in the daies of your youth, before age and death come upon you, that there is no felicitie but in the faith of Christ, there is no faith without the Ministery of the word, there is no ministery of the word unlesse gifts be given unto men of God and they be marked out, furnished, sent and reared up by him to teache you, and to lead you in his owne wayes, and last-

ly

The poore mans Iewell, that is to say, A treatise of the Pestilence.

Vnto the which is annexed a declaration of the vertues of the hearbes *Cardnus Benedictus*, and Angelica: which are verie medicinable, both against the Plague, and also against many other diseases.

Gathered out of the bookes of diuers learned Phisitions.

Imprinted at London for George Byshop.

Anno. 1579.